

FEB 14 1918

THE AMERICAN JOURNAL OF
UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M. D., EDITOR.

VOL. XIV.

JANUARY, 1918.

No. 1.

Contributed to The AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

THE UNCONSCIOUS IN OUR DAILY LIFE.

By SAMUEL A. TANNENBAUM, M. D., New York.

SPEECH DISTURBANCES.—Psycho-analytic experience has shown that the very common and distressing chronic speech defect known as *stuttering* is not dependent upon any abnormality in the vocal or respiratory organs, but is a psychoneurosis, a genuine apprehension neurosis, and as such is the expression of the disturbing influence of repressed thoughts of a sexual or erotic nature (emanating from infantile traumata or fantasies) upon speech. The stuttering fulfills certain unconscious wishes besides giving the stutterer the advantage of having time to think, thus enabling him temporarily to conceal his ignorance or embarrassment, and possibly compelling his auditor to give utterance to the words or thoughts which otherwise he would not express (so that a teacher, for instance, would himself answer the question that he had asked a stuttering pupil). Among the speech defects of the 'normal' human being, *stammering*, which may be defined as acute stuttering, may be regarded as a symptomatic act betraying the distorting influence of a suppressed or repressed train of thought upon the intended speech. Other common speech abnormalities in normals which may be due either to conscious, foreconscious, or unconscious thoughts are lisping, inability to recall the desired word, crippling of words by fusion (e g., "bravageous"—a fusion of "brave" and "courageous"), substituting one word for another ("divulge" for "indulge" in *Ex. 22*), distortion of words by interference (e. g., "hit is" for "hat is"), etc.

Example 89.—Recently a young man, aged 22, presented himself at my office and described himself in most pathetic language as one of the most dreadful stutterers in New York. His impediment, combined with his fear of speaking in public or to strangers, made it impossible for him to succeed in the artistic career he had chosen. Treatment in various institutions had not benefited him in

the least. To the amazement of both of us, during an interview lasting an hour and a half he stuttered only in connection with two words: "se-se-se-xuality" and "Ca-ca-ca-ca-tholicism!"

Explanation.—Though I did not analyze this case, the following facts sufficiently show that the words "sexuality" and "Catholicism" are "complex indicators." Up to a few months ago he had always believed that he was a foundling; after the death of his foster-parents recently he came to New York and began to support himself with his art, but, owing to his affliction, he did but poorly; then one of the unmarried daughters of his foster-parents, whom he had been taught to call 'aunt,' followed him and induced him to unite with her in the up-keep of an apartment; but after awhile he found this arrangement very unpleasant because he suspected that his acquaintances looked upon his "aunt" as his mistress, and he decided to live by himself. His "aunt" then confessed to him that she was his mother and that his father was another woman's husband. Notwithstanding the fact that he must have known something of this all his life, the revelation was a great shock to him and made his stuttering worse. In addition to his illegitimacy, which his Catholicism made so much more heinous in his eyes than it is, the young man was unfortunately endowed by nature with a peculiar deformity (the description of which discretion forbids) of which he was very self-conscious and which, owing to the reading of pseudo-scientific essays in popular magazines, he attributed to his illegitimacy. He had never felt love for woman and, to his further distress, had recently discovered that he is homopsychic. He is tortured with the idea that he is a 'degenerate' as a punishment for the sexual sins of his parents.

Example 90.—Two men walking along the street noticed a black cat lying in a garden. One of them wanted to remark, "How utterly indifferent she seems!" but, notwithstanding all his efforts, could not recall the word "indifferent." Even when his companion wrote it out for him he could pronounce it only very hesitatingly.

Explanation.—The man had a short time before accidentally come face to face with his wife whom he had abandoned several years ago. She passed him by as if she had never known him. The "cat," as he used to call his wife when he was in ill-humor, looked really indifferent. This real or assumed indifference annoyed him. This thought ran through his mind: "Did I mean so little to her all the years we lived together that after such a short time she does not recognize me?" The inability to recall the word

was a defence reaction against a painful idea and was brought about by a displacement of an affect (pertaining to his wife) upon an emotionally insignificant object (a word associated with her). (Kaplan, l. c., p. 10.)

Example 91.—Notwithstanding his being a fluent and rapid speaker, Dr. G. had the following experience recently. He had provided one of his patients, Mrs. W., suffering from periodic attacks of depression and hysterical outbursts, with a contrivance for the temporary prevention of conception, so as to make it unnecessary for her and her husband to resort to coitus interruptus. Mr. W., being a neurotic and of a very jealous disposition, and often away from home, suspected his wife's motives and charged the doctor with having done something "unmedical and unethical." With assumed assurance Dr. G. repelled these charges and sought to convince Mr. W. that his view of the matter was quite wrong and that there was nothing "unmedical,—unethical,—un-medical" in what he had done. Embarrassed by his speech confusion, the doctor braced himself and blurted out, with an excess of frankness, that though, strictly speaking, his action was illegal, it was, in his opinion, wholly 'ethical' and, considering the woman's mental and physical condition, highly professional.

Explanation.—The doctor's inability to say 'unethical' and 'unmedical' was thus determined: He had an antipathy to the man because of his numerous eccentricities. W's misuse of the word 'unmedical' (unprofessional), his unreasonableness, his baseless jealousy, and his low opinion of women, filled Dr. G. with contempt for him. Mingled with this state of mind was a doubt or fear as to whether, if he were put to it, he could legally justify his conduct and, of course, a strong aversion to going through such an experience. But he realized he must not let his visitor know what was going through his mind and that he must impress him with the propriety of his conduct. But his slip, his inability to pronounce the significant words, betrayed the conflict in his mind. As soon as he recovered the courage to defy the irate husband he had no difficulty with the objectionable words.

Example 92.—What an infallible guide to human nature Shakspeare is even in matters of trifling import and how a great poet may anticipate the discoveries of science, are strikingly shown in the following instance of a speech disturbance due to a consciousness of guilt introduced by that incomparable artist in his "Tragedy of Macbeth." After Macbeth, incited thereto by the Witches and his ambitious wife, had assassinated the gracious Duncan and

in great trepidation returned to his wife, he tells her that the inmates of a chamber adjoining the King's had awaked as he passed the door; then, he continues,

One cry'd "God bless us!" and "Amen!" the other,
As [if] they had seen me with these hangman's hands;
List'ning their fear, I could not say "Amen!"
When they did say "God bless us!"

Lady Macbeth. Consider it not so deeply.

Macbeth. But wherefore could not I pronounce "Amen!"

I had most need of blessing, and "Amen"

Stuck in my throat.

Example 93.—We abridge the following partial analysis of the stuttering of a 14½-year-old neurotic girl from Pfister's splendid work, "Die psychoanalytische Methode" (1913, pp. 189-191): Her foster-father, a habitual drunkard, had made her childhood miserable with his abuse of her and her mother. Her stuttering began the first day she went to school. She was so afraid of going to school that day that she had to be dragged there; but when she got there she found, quite contrary to her expectations, a very amiable teacher; notwithstanding this, she was so apprehensive that she could not speak a word. During the analysis she recalled that in those days she had an idea, suggested to her by her stepfather, that to the right and left of each bench stood a lion or a tiger, and that every time a child stood up or took something these beasts jumped on her to devour her. It appears that for a period of about 2¾ years before this the little girl had suffered from night terrors and used to hide under the bed while half asleep. As often as the father came home drunk at night her mother fled with her from the house. At such times the mother begged the raging father not to "roar like a lion or a tiger." The father, on the other hand, often threatened his daughter with finding a very strict teacher when she began to go to school who would not treat her as considerately as he did. To tease her, her playmates also told her frightful tales about school which the poor child solemnly believed. School thus became a symbol for everything frightful. Her neurosis broke out after her first trip to school. That the lion and tiger which terrorized her had a symbolic significance too is certain from the following masochistic dream that she had: a roaring lion and an elephant, the latter with trunk uplifted, were pursuing her. The lion and the elephant turned out to be substitutions for her stepfather. (Uplifted trunk=erect phallus.)

Example 94.—L. T., a very 'refined' lad of 13½ years, has 'stammered' (as he calls it) as long as he can remember, but is worse since a year ago and much worse the last two months. He says he has to stop talking, though his lips continue to move and quiver, when he reaches the words "the" and "a." After a few minutes' conversation with him I note that he is not a stutterer, that his malady is that of stopping every now and then to choose his words, and that in doing this he discards the words that were in his mind originally. For example: "I dreamt that I went to the country with my sisters, F. and N., and met a certain girl and we had—we walked around." He admits that he intended to say "we had a good time" (Note that he stopped before the word "a"!) and that he rejected the words because "to have a good time" is a phrase used by the boys in the sense of "to have sexual relations." A little later he says, "The women's faces on X street—they have rotten faces" and explains that he intended to say, "The women's faces on X street suggest something," i. e. 'suggest they have sexual relations' (a boy had told him that it was possible to tell from a woman's face whether she was 'innocent' or not). During the same session he also says, "It was very unpleasant as, as,—altogether," and admits that he had meant to say "as a whole" and that he changed the words so as to avoid the word "whole" (not "a"!) because it sounds like "hole." A curious instance, during the same session, was this: "I told my employer that Mr Blank had gone out and would be back at—would return about four o'clock." The words "four o'clock" caused him to stop but he could not find a substitute and had to say them. He tried to avoid "four o'clock" because then the boys in the office are through with their work and "have a good time" (*vide supra*) till five o'clock. To understand all this we must consider these facts: a little more than a year ago he had a shocking experience with a homosexual onanist at the river front; about that time too a boy told him in vulgar language all about "how we come into the world"; when his mother learned of these things she sent him to a school in the country and there he began to practice onanism; during the past two months he masturbates once or twice weekly and fears (from what his mother told him) that his vice is betrayed in his face, especially in his eyes (hence his speech difficulty is worse when persons look him in the face); he tries to avoid all words and phrases that suggest anything sexual or that may betray his knowledge of matters sexual.

WRITING DISTURBANCES, ETC.—All the voluntary activities of the human body are susceptible to disturbances exactly similar to those we have just described. Slips of the pen, slips of the feet (stumbling), slips of the hand (mis-seizure, striking the wrong key on a piano, etc.), and other similar occurrences, have been sufficiently elucidated in the preceding pages. Some of these disturbances may be developed to such an extent as to amount to a genuine "occupation neurosis."

Example 95.—Mr. F. M., aged 54, married, a Russian Jew, tailor by occupation, is troubled since 1910 with a total inability to write his name in public. As soon as he attempts to sign his name (*e. g.*, to a contract in a lawyer's office, to register for the elections, to open a bank account, to sign an application for gas or electricity, etc.), he is seized with a fright in the gastric region and a cramp in both hands, so that the pen will not budge and he must give up the attempt. Treatment by electricity and suggestion ("relaxation") had failed.

Explanation.—He was born and reared in the direst poverty in a little Russian hamlet. At the age of 16 he was married to a woman much older than himself, without his consent thereto having been obtained. He loathed and left her; went to an adjoining town and apprenticed himself to a tailor. While thus employed, he chanced to see the fashion plates in an American magazine, which he could not read, and realized that there was a world elsewhere, that there was beauty in the world, but that he himself was scarcely human. He resolved to seek his fortune in America. His journey brought him to Germany and there he was made to feel dreadfully ashamed of his illiteracy and boorishness. After this experience, an education, the ability to read and write, became his *Ultima Thule*. Arrived in America, he became a tailor, prospered, divorced his wife, and began to educate himself. He felt great pride at his progress and decided to "be a boss." Fortune continued to smile on him and he married the woman of his choice, one he loved and who loved him. All went well until 1910. Then a strike broke out and the firm for which he was 'contracting' had to discontinue manufacturing for a time and his weekly income of \$150.00 came to a sudden end. A few weeks later he was set upon by some strikers in a public highway near his summer residence, beaten, clubbed over both arms and knocked down. He was badly frightened and intensely humiliated. It was a horrible "slap in the face" (!) for him, and for two weeks he was confined to the house

with a double facial neuralgia. (It must be pointed out that shortly before the attack on him another contractor had been killed by the strikers.) The strikers won, the contracting system was abolished, and he lost his lucrative position forever. The firm resumed work without notifying him and without offering him a position even as "foreman." It was after this traumatic experience, this great blow to his pride, that he lost the ability to write in public.

After this everything went against him; he who "had been a little king" in his shop could not bear to be on a level with mere tailors; one after another his business ventures failed, and he became convinced that "there was no blessing in the money he had accumulated"; subsequently two grown sons died, one of them after months of illness and notwithstanding the most extravagant expenditure of money. His inability to write kept pace with his misfortunes. As the months and years rolled on without his finding a suitable job, his wife made him feel, probably wholly unintentionally, that she no longer held him in the same esteem that she had before and that she felt keenly the change in their mode of living (no summer home, no new jewelry, etc.) and he—became impotent. ("Lost manhood!") Thus, with his loss of personal pride there had come the re-birth of his feeling of inferiority and with it a regression to that period of his life when he could not write. He had lost the esteem of the world—"if you have no money you're nobody"—and he therefore could no longer display his great accomplishment (his ability to write) before the world. Having failed, he was once again, as far as the public was concerned, an illiterate boor.—Psycho-analysis has cured him of his *graphophobia* as well as of his impotence. He can again "write his name between men."

We have reported this case in somewhat greater detail than is our wont in these pages because it throws so much light on the psychology of the very common condition known as *stage fright*. Even experienced actors, elocutionists, pianists, singers, etc., not infrequently suffer from momentary 'stage fright'; with amateurs, especially children, the condition often attains such intensity that they cannot go on with their 'act' and have to give up the idea of appearing in public. Stutterers all say that they have less difficulty in the presence of their friends and relatives, and even of strangers who do not look them in the face. The worst cases of 'stage fright' occur in onanists, in whom the fear of betraying their secret leads, even in childhood, to an avoidance of the public

gaze. The lack of self-confidence and the habit of blushing in these cases, even in persons not neurotic, result from a consciousness of guilt, a strong negative self-feeling in the presence of one's superiors.

A few words about the most common *phobias* (obsessive fears) will not be out of place here even in the face of the objection that phobias are pathological and so do not belong among the phenomena of everyday life,—an objection which falls to the ground when one considers that the mental processes of psychoneurotics (and even of the insane) find their prototypes in the mental processes of the so-called 'normal.' It is not at all unusual to find in daily life persons, young and old, who are afraid of being alone in the dark (nyctophobia); feel uncanny if they are left alone in a locked room (claustrophobia); fear to look down a great height; shun or fear certain animals, *e. g.*, snakes, mice, dogs (zoophobia); are in terror during a thunder storm (siderophobia); refuse to ride in a train or to sail in a rowboat; fear to be buried alive; shudder at the thought of looking at a corpse (necrophobia); anticipate failure at an examination, no matter how well prepared they may be; are haunted by the spectre of syphilis, or paresis, or tuberculosis, and therefore avoid contact with anything that may contain germs (bacteriophobia); feel uneasy if a sharp-pointed object is pointed at them; see dirt everywhere and never get through cleaning up (mysophobia); anticipate that they, or some one dear to them, will get sick, meet with a misfortune, have 'hard luck,' etc. Almost all the fears of the neurotic may be found in little in the normal (because there are no normals). Behind all these fears analysis will show repressed infantile sexual traumata or fantasies, chiefly of a perverse or incestuous nature.

VISUAL DISTURBANCES.—The preceding pages have afforded numerous instances of visual disturbances of a psychic or functional nature in which persons saw what was not or failed to see what was. We refer especially to *Examples* 1 (seeing one's name), 2 (seeing one's hobby), 3 ('berates' for 'debates'), 4 ('make' for 'mark'), 5 (correcting misprints), 6 ('shalt' for 'shall not'), 7 (not seeing favorite picture), 8 (failure to see that the watch is not going), 9 (not seeing comb), 28 (failure to see invitation), 48 (failure to see wall), 66 (not seeing parcel), and 88 (mistaking 88 or 98). More complicated and obscurer phenomena were illustrated by *Examples* 75 (desire to see "back side"), 77-79 (*éjà vu*), and 87 (mistaking friend or foe). But even these do not exhaust the subject. The visual hallucinations of the insane,

for example, suggest somewhat similar phenomena in the psychoneurotic and in the healthy. Owing to the important rôle played by the eyes in our daily lives, their share in certain passions (jealousy, envy), and their function in appreciating the sexual qualities of persons, it is to be expected that conflicting emotions will often find expression in disturbances in the visual sphere. The likelihood of such disturbances amounts to a certainty when one considers the frequency with which children in their school-day riddles identify the eyes with the female genitals and the frequency with which the same symbolism is employed in folklore and in myths (the fantasies of mankind in its infancy), *e. g.*, the story of Indra in the mythology of India.

Example 96.—Rose S., aged 18, suffering from agoraphobia (only with the utmost difficulty could she be induced to leave her bed or to go into the street), complained of a thickly blurred vision which made it impossible for her to see herself in a mirror and as a result of which she could not dress herself or comb her hair.

Explanation.—We have elsewhere described her method of masturbating with the aid of a mirror and her consequent inability to look down toward the floor. Her inability to see herself distinctly was a defence against the temptation to renew her onanistic orgies as well as a perpetuation—as a warning and punishment—of what had actually occurred at the termination of every such orgy. This is an ideal illustration of the mechanism by which hysterical symptoms are produced. The eye was used as the instrument for the gratification of a sinful passion; the individual found it impossible to resist the craving for the repetition of the offence, but did succeed in so modifying the visual acuity of the eyes that they became useless for her sexual purposes; but in doing this she robbed her eyes of their usefulness for other purposes as well, especially as regards seeing, admiring and adorning herself. (She was extremely narcissistic.)

Example 97.—One of Dr. Stekel's patients (*Zentralblatt f. Psych.*, March, 1913, pp. 312-314)—let's call him Y—had the following experience, which he analyzed without difficulty. Walking along the street, he three times in one forenoon addressed unknown persons by the name of his friend, the artist X. Each time he had to apologize for his error in identification.

Explanation.—Auto-analysis brought the following thoughts to light: his wife had an appointment to meet X in his studio that morning; artists are frivolous people; X might take advantage of

the opportunity to make love to the lady; Y had heard someone say the day before that 'every woman has her price,—that there are no decent women,' and he had protested against these ridiculous slanders; though he was not at all jealous and his wife was a model woman, these words had left an impression on his mind; a line from "Faust" ('the whole city has her') came to his mind; he envied X his 'unhoused free condition' and would like to have his opportunities. These thoughts explain Y's symptomatic act. Seeing X in the street was a wish-fulfillment; as long as he was in the street he could not be in the studio with Mrs. Y. Y saw X all the time because his mind was full of him; he was always thinking, 'What is X doing with my wife?'

Mr. Y reports another illustration of this phenomenon: 'A lady often saw her dead husband in the street in the form of some striking resemblance. This identification always occurred when light-hearted or frivolous thoughts came to her. It was like a warning and admonition from her husband. "It is only three years since my death and you are already thinking of frivolous matters! Beware! From my position in heaven I observe your pranks!"'

Example 98.—After one of my patients had reached the conclusion that his habit of reading books backward was a criticism of the relationship existing between his parents, he exclaimed, "What a wonderful change has come over me! A cloud seems to have been lifted from my brain and I see things with a sharpness and a clearness I have never known." At that moment he realized that his distorted views of men and the world at large had been determined by his likes and dislikes at home, his sympathy for his much abused and henpecked father and his hatred for his cold and unsympathetic mother. He had really seen things dimly, as through a thin veil. As Ferenczi says, speaking of an exactly similar occurrence in one of his patients: "The prospect of enjoying new joys and pleasures by renouncing a part of her wish-fantasies is projected into the visual sphere and manifests itself as a sudden illumination and materialization of the outer world."

The experience of mankind has taught it to express many sorts of mental operations in terms of vision. Thus, to understand becomes to "see clearly," to ignore something is to "wink at it," to refuse something is "not to see it," to deceive is "to blink," etc. The repressions in everyday life as well as in psycho-neurotics are often brought to expression by a literal conversion of such metaphors into physical phenomena. This happens, it may be added,

not only in the ocular but also in the olfactory, auditory, gustatory, tactile and other spheres. So we find in the everyday life of normals foreshadowings of hysterical blindness (*e. g.*, not seeing what one does not want to find), hysterical deafness, hysterical anosmia, hysterical aphasia, etc. But it would be improper to consider these phenomena pathological; they are pathological only if they attain such intensity that they are a source of distress to the individual or interfere with his daily pursuits and duties.

COLOR AUDITION.—(*Chromatic Synopsia, Chromatic Photisms, Pseudo-chromesthesia, etc.*)—Among the puzzling psychological phenomena that have been explained by the Freudian mechanisms none is more interesting than the not at all infrequent condition known as “color hearing.” It consists in the occurrence of a color sensation every time the person so afflicted (or endowed) hears certain sounds. In all such cases the sounds (or even the thought) of certain letters, syllables, words, sentences, musical refrains, etc., at once evoke corresponding color sensations. *E. g.*, Eric, the eight-year-old son of Professor D. S. Jordan (*Science*, Sept. 28, 1917, p. 312), saw (in 1912) red when he heard the sound of *a*, green with the sound of *h*, yellow with the sound of *u*, etc., whereas Dr. Jordan saw brown-red with the sound of *a*, leaden black with the sound of *h*, yellowish with the sound of *u*, etc. No two people see the same colors with the same sounds, nor do persons always see the same shade of color with the same sounds. All sorts of theories have been championed by different students of this strange phenomenon. Some regard it as evidence of degeneration, some of atavism, some of an abnormality in the course of some auditory nerve fibres, some of an abnormality in the acoustic cerebral centres, etc. The more recent investigators have been fairly unanimous in attributing the phenomenon to psychological associations formed during the individual’s childhood, and almost all emphasize the importance of some hereditary factor and a constitutional predisposition. To me Dr. Hug-Hellmuth and Dr. Pfister seem to have proved beyond question that the chromatic photisms (as well as the many other synesthesias, *e. g.*, phonisms, that occur now and then) are a kind of hallucination which are evoked by anything associated with, and unconsciously reminiscent of, repressed memories of infantile sexual and erotic experiences. Photisms may change in the course of time and may even wholly disappear.

Example 99.—Pfister’s subject, Nannette, a perfectly healthy girl inclined to nervousness, associated the letter *e* and the numeral

3 with yellow. The analysis brought out that to her the numeral 3 represented a reversed capital *e*; her younger sister's name (Edith) began with E; when Nannette was 6 or 7 years old she was impressed by an oil painting of Edith as a princess wearing a golden crown and dressed in yellow; she was very envious of Edith ("Sister complex"); yellow is the color of envy. The figure 3, as she wrote it, reminded her of a pair of lips with a lock of hair near them (the terminal loop of the 3), or a fish-hook or a watch with both covers partly open,—symbols for the external female genitals. She admitted that she and her sister had often inspected each other's sexual parts. *E* and 3 therefore stand for repressed envy and repressed voyeurism, *i. e.*, repressed hate of, and repressed homosexual love for, Edith. The pseudo-chromesthesia disappeared with the analysis. (Oskar Pfister, "Die Ursache der Farbenbegleitung bei akustischen Wahrnehmungen u. das Wesen anderer Synaesthesieen," *Imago*, August, 1912, pp. 265-275.)

Example 100.—From Dr. Hug-Hellmuth's brilliant essay on this subject ("Ueber Farbenhoeren," *Imago*, August, 1912, pp. 228-264,—the most scholarly and convincing study of color audition that has yet been published) we extract the following analysis of one of her patient's photisms. From the time she was seven years old she saw blue every time she heard the sound of *a*, alone or in words (especially in the combinations *al*, *ar*, *ax*) and of certain musical sounds, especially the tone *a*. She attributes this color-sound association to these facts: blue was her parents' favorite color; her father's eyes were blue. [The German word for 'blue' contains the sound of *a*]. In the sixth year of her life a blue crystal vase played a very important role, *viz.*: an elderly physician living in her parents' house used to lure the little girl to the veranda [note the *a*'s in this word as well as in the German words for 'crystal vase'], against her parents' orders, by sounding a note on the blue vase; when the child answered his calls she found the vase filled with bonbons; on these occasions the doctor took certain criminal liberties with her which she concealed from her parents. Her favorite color was blue. At the age of six she had a friend, named "Anna," who owned a much-coveted toy piano whose sounds appeared to her as metallic blue; a little later another friend, also named "Anna," owned a much-coveted phosphorescent ball which emitted a blue light. The former Anna once lent her a copy of "A Thousand and One Nights" ("Tausend und eine Nacht") which contained the story of "Aladdin and his wonderful Lamp"

with illustrations in blue. "The sound of *a* was associated with so many of her childish wishes and experiences with which blue was associated that it is no wonder that the color-sound association became permanent."

SPONTANEOUS THOUGHT OCCURRENCES.—If there be truth in the law of psychic determinism, we ought to find upon psycho-analytic investigation that every thought (word, name, numeral, idea, picture) that bobs into the mind suddenly, unexpectedly and without premeditation, has a history and a meaning and is the end-product of a series of unconscious or foreconscious mental processes. Our experience shows that this is indeed the fact; and it is a fact that need occasion no surprise to any for it is no more than what we should expect if there be any truth in the law of cause and effect, a law that must be assumed (until it is disproved) to apply to the world of mind as to the world of matter. A human being, then, is not free to think arbitrarily; he cannot say or do or think anything meaningless and insignificant; even his attempts to coin nonsense words or to write or draw something meaningless have been proved to be abortive. (See Pfister's studies of "cryptography and cryptolalia in the healthy as well as in the neurotic" in the "Jahrbücher f. psychanalyt. u. psychopath. Forschungen.") Careful analysis will show that every apparently 'arbitrary and meaningless' product of human mental activity (be it a casual combination of sounds, of letters, or of pencil strokes, a grimace, gesture, or melody) is in reality packed with meaning and stands in the most intimate relationship to the doer's inmost (and even unconscious) being.

Example 101.—An acquaintance of Dr. E. Jones (*l. c.* pp. 36-37), refusing to believe the doctor's statement that one cannot off-hand think of a number which is not in some way 'determined by definite preceding mental constellations', produced the number 986 and challenged him to discover any meaning in it.

Analysis.—"Using the free-association method he first recalled a memory—to the following effect: Six years ago, on the hottest day he could remember, he had seen a joke in an evening newspaper, which stated that the thermometer had stood at 986 F., evidently an exaggeration of 98.6 F. We were," says Jones, "at the time seated in front of a very hot fire, from which he had just drawn back; and he remarked, probably quite correctly, that the heat had aroused this dormant memory." The vivid persistence of the memory of such a trifling occurrence implied that "it had be-

come associated with some other mental experience of more significance. He told me that on reading the joke he had laughed uproariously, and that on many subsequent occasions he had recalled it with great relish." Considering the tenuous nature of the joke it was evident that more lay behind. His next associations were these: heat had always greatly impressed him; heat is the most important thing in the universe, the source of all life; from his bedroom window he sees a certain factory stack; he often watches the flame and smoke issuing out of this stack and deplores the waste of energy. From these associations (heat, flame, source of life, the waste of vital energy issuing from an upright, hollow tube) Jones concluded that a strong onanism complex lay behind the number 986,—a conclusion which the young man presently confirmed.

Example 102.—A girl of nineteen was asked to 'choose a number.' She replied "1925" and could assign no reason for her choice. In the succeeding analysis she divided the number into 19 and 25. To "19" she could not associate anything, but to "25" she mentioned blushing and after a long pause, the name of a gentleman of her acquaintance. She admitted an affection for this man (who is 25 years old). Marriage is at present impossible for her, but very likely for the gentleman and a source of worry to her. In her fantasies she not only often compared her age with his but placed them side by side, thus symbolically fulfilling her wish ($19+25$). (S. Peine, *Zentralb. f. Psych.* March, 1913.)

Example 103.—One of Freud's patients used to manifest his impatience at having to repeat anything, by saying: "I've told you that 17 to 36 times." These apparently arbitrarily chosen numerals related to some of his most important complexes. He was born on the 27th day of the month; his younger brother on the 26th. He often reproached fate for having withheld from him the good things of life she had allotted to the younger brother. He expressed this partiality on the part of destiny by taking 10 from his birthday ($27-10=17$) and adding 10 to his brother's ($26+10=36$). "Though I am the elder, I have come much short of my brother." The numerals 17 and 36 touched him deeply.

Example 104.—In 1899 Freud, writing to a friend about his book on dreams, wrote that he was finally through reading the proofs and would make no more changes "even if it contained 2467 mistakes." It at once struck him that he ought to investigate why just that number had occurred to him.

Explanation.—Just before writing the letter Freud had read a newspaper account of the death of a General whom he had known and whose career he had watched with great interest ever since 1880. On hearing this news, Mrs. Freud remarked something that implied the termination of her husband's career, at which he exclaimed "God forbid!" But in speaking of his meeting with the General, Dr. Freud had made a mistake in the date; as he sat down to write, his thoughts continued to dwell on the subject of the conversation. Freud had celebrated his 24th birthday (in 1880) in the guard house (for absence without leave): that was 19 years ago: so that in 1899 he was 43 years old ($24+19$); adding 24 years to 43, gives 67. The number 2467 therefore expresses a desire for 24 years more of life to enable him to finish the labors he had begun.

Example 105.—Kaplan, (*l. c.*, pp. 15-16) gives the following analysis of a number chosen at random. A man, explaining the use of the telephone, says: "you ring 'Central' and say, 'please give me—9871.' " The number is a fictitious one as far as the speaker knows. Why then did he choose that number?

Explanation.—To '9' he recalls that that's the former address of the woman he loves. She is now far away but never out of his mind. He has noticed lately that whenever he thinks of her the numeral '7' (not '9') occurs to him. Hence the 7 in the above number. He had lately had a fantasy that he and the lady were living in adjoining buildings which were connected by telephone. 9 and 7 are the numbers of adjoining buildings,—hence these numerals in 9871. The numeral 7 appeared in the lady's subsequent address,—hence his choice of 7 rather than 11. He had read an essay in which the author maintained that the transition from a purely friendly relationship between a man and a woman should not be too abrupt if they want the relationship to endure. A gradual transition from 9 to 7 is brought about by the intervention of an 8. But in the house, No. 9, he wants to be the only one,—hence 1. The number 9871 was therefore determined by his emotional condition, by his being in love. In thinking over this example the student must not forget that a telephone appears in the analysis, that the telephone was the subject of the conversation preceding the choice of the number, and that the numerals 7 and 9 were associatively connected with the telephone. The speaker's love interest was so great that it took advantage of the opportunity to manifest itself in some overt act.

Example 106.—Kaplan (*l. c.*, p. 17) reports that as he lay on a couch one day the name "Passkewitsch" suddenly came into his mind and at the same time he had an hallucinatory vision of a child's shoe. Then he recalled that Passkewitsch was the name of the shoemaker from whom his mother had bought him a pair of shoes when he was about six years old, some twenty-five years before. He had not heard or thought of that name since. What then had brought it to his mind at this time? He had just been revelling in pleasant recollections of his childhood when life, which is now full of worries and anxieties, was bright and free from care. At that moment he glanced at his shoes and noticed that they were the worse for wear,—and then Passkewitsch emerged from the mental recess where he had lain so many years. In this, as in the preceding examples, the spontaneous or chance mental presentation (number, word, name) is the manifestation of an emotional state brought on by an external stimulus (the sight of the shoe, reading about the man who wished to be the only one, speaking about the telephone, reading about the General). The respective complexes were aroused by stimuli from without.

Example 107.—Mr. Y. returned home one evening and sat down at the table. As he sat there staring into vacancy, the meaningless word "Dondik" suddenly occurred to his mind..

Explanation.—The syllable "Don" recalled the town of Rostow, on the Don River; Miss Sch., a friend of Y's former wife, lives in Rostow; Miss N also lives there; Miss N and the sister of a certain Miss X are hump-backed. The syllable "dik" (pronounced "dick, German for "thick") recalls that Y's wife is very 'thick' (stout), as is also Miss Sch. Miss N and Miss Sch are on such intimate terms of friendship that they are sometimes taken for sisters. Y is in love with Miss X. Combining these data we get this conclusion: Miss X's sister and Miss N are identical (they are both humpbacked); thereby Miss X becomes identical with Miss Sch. (they both have humpbacked sisters); Miss Sch. and Mrs. Y are identical (both are 'thick'). It follows therefore that Miss X.=Miss Sch.=Mrs. Y (the wife). The haphazard coinage "Dondik" therefore expresses Y's long-cherished wish that Miss X might become his wife. (Kaplan, *l. c.* p. 30.) The synthesis accomplished by the unconscious in this neologism is identical with what we saw in *Examples 104 and 105.*

Example 108.—To prove the impossibility of choosing even a name at random that is not definitely determined, Freud cites

(*l. c.*, p. 124) the following very interesting example. In writing up the history and analysis of one of his patients, he cast about for a name under which to conceal her identity. From the large stock of names at his disposal, after rejecting those of the members of his family and friends and unusual names, the name Dora came to him and would not budge. It occurred to him to ascertain its determinants. His first thought was that Dora was the name of his sister's nurse-maid, but he was so puzzled by its occurrence that he was inclined to reject it. An instant's reflection, however, admonished him to continue his free associations and at once he recalled that the preceding night he had visited his sister and casually noticed on the table there a letter addressed to "Miss Rose W." In great surprise he asked who "Rose W." was, and was told that the maid "Dora" was really "Rose," but that she was called "Dora" to distinguish her from his sister (whose name is Rose). At that this thought flashed through Freud's mind: "Poor things, they are not even permitted to retain their names!" and thereupon he became lost in thought on sociologic problems. All this explained why, when he was looking for a pseudonym for one who was not to have her own name in his essay, the name "Dora" came to him. It may be worth mentioning, too, that a governess figured in the story of Freud's patient.

Example 109.—Dr. Pfister (*l. c.*, p. 43) was requested by a perfectly healthy man to analyze the meaning of a word that had been haunting him for several days. It was "Pentakosiomedimne." He had a very faint recollection of having heard the word in his student days, twenty-two years before.

Explanation.—To the word "medimne" the man brought the following associations: Medusa,—the distorted face of a near relative whom he had had committed a few days before to an asylum because of an incurable psychosis;—he finds it a hardship to pay the charges for the care of this relative. To the word "Penta" he associated as follows: pente,—five;—a certain chemical substance consisting of five ingredients;—the narcotic pental;—on the day on which the obsessive word first occurred to him he had suffered from intestinal colic and had to take a narcotic;—the thought had then occurred to him; "if only one could give the paralytic relative a good dose of a powerful narcotic!" Five persons closely related to him were greatly concerned over the victim's affliction.

This man had for a long time had to provide for a number of his relatives although his financial condition had been very poor.

But recently his income had undergone material improvement. We may now remind the reader that "Pentakosiomedimne" was the foremost and most highly taxed class of citizens under Solon. In this obsessive word therefore the man was opposing the improvement in his finances against his economic cares (associated with the psychosis). The unconscious had fused together the following ideas: Medusa, distorted face; pental, friendly hypnotic; five, five persons concerned. The haunting word served as a message of consolation from the unconscious; he was one of the Pentakosio-medimne.

Example 110.—Both Jung and Maeder have pointed out that the melodies a person unknowingly and spontaneously hums to himself while at work invariably have a bearing on some theme that is then occupying his mind. We have illustrated this in the section dealing with symptomatic acts (*Example 82*). Pfister (*l. c.* p. 297) gives the following example of such an obsessive melody. A man was for a long time haunted by a certain air which, upon analysis, he discovered to be Beethoven's melody to Goethe's verse: "With men in constant clash." Then he recollected that he had to fight out a feud with an opponent. His work then demanded his attention and for a while he had rest. Then it began again, but this time it was another melody.

Angrily he asks himself, "What's the matter now?" and tries to oust the intruder by concentrating his attention on his work. But in vain! He must continue with the analysis,—and he finds that the melody occurs in the "students' song book" and is a part of the foregoing text: "With men in constant clash; with women shunning strife." Now it occurs to him that in a quarrel with his wife he had yielded to her against his convictions, and that he subsequently regretted having done so. The song consoles him for this, for it continues: "With credit more than cash,"—that too applies to him—"insures a happy life." The last line strikes him as very appropriate. Both melodies therefore fitted excellently to his situation (quarreling with men—quarreling with his wife and yielding to her) and supplied exquisite consolation for his repressed ideas. The influence of repression manifested itself nicely in this case also in the fact that the subject forgot that Beethoven's song really begins—as we translate it—with the words, "With women shunning strife."

Example 111.—As he was walking along the street one day, my patient, Mr. M., 44 years of age and unmarried, suddenly

caught himself once more thinking of the following unpleasant incident that occurred to him some seven years ago, the recollection of which comes to him often and always with a painful feeling of mortification: He and several friends, men and women, on their way home from Coney Island, entered a saloon one night while a cabaret performance was in progress; while the guests were dancing, he walked up to the drummer and asked to be permitted to give an exhibition of his skill (he was a fairly good drummer) but was repulsed gruffly. This hurt him very much although none of his friends saw what had happened. But why is this painful scene recalled so often, and why did it come into my patient's mind on this day? It is of interest to note in this connection that as soon as I questioned him about it he said: "It was this morning,—as I was walking along—Nassau Street;—no, I think it was yesterday; no, it was at lunch time to-day and on Williams Street." (The doubt about the time and the street is the manifestation of an attempt at repression.)

Explanation.—Mr. M. (*cf. Ex. 84*) was passing a restaurant when the scene previously described came to his mind. It being near the noon hour, he thought of going in for his lunch and taking advantage of the opportunity to flirt with one of the waitresses. He is sexually anesthetic, but not impotent, and is strongly attracted to buxom women of the middle class ("such as waitresses usually are"). He is very timid and gentlemanly in the presence of women of all kinds, even prostitutes, and owing to an intense feeling of inferiority and excessive self-consciousness about his long, vein-streaked nose, he lacks the courage to make any advances to a woman. He is trying to overcome this timidity and inefficiency but is afraid of a rebuff. The fantasy of the drummer's rebuff in the saloon was an admonition to him not to venture into the restaurant in quest of a hetero-sexual adventure; it said: "Don't go in; you'll be rebuffed as you were that night in the saloon." He did not go in. The haunting memory thus serves to restrain his hetero-sexual impulses and to keep him in the grip of his perversions. The fantasy, it may be hinted, is also a 'covering memory' that tends to account for his peculiar cold and distant attitude toward his family.

Example 112.—As I lay abed very late one night, after a hard day's work in a week of hard work, trying with all my might to fall asleep but unable to do so because of excessive fatigue and of mental pre-occupation with several subjects, dosing off for a minute

or so at a time and waking again to think, I suddenly had the following *auto-symbolic hallucination* (so Herbert Silberer has named this phenomenon): a beautiful, large, new-born baby is lying on a bed crosswise and I stand over it, with my sleeves rolled up (like an accoucheur), wondering whether it will live. In the vision I am tall and of splendid physique.

Explanation.—This vision is a pictorial representation (or visual embodiment) of my anxiety to fall asleep. It is therefore an instance of that variety of auto-symbolisms which Silberer groups under the heading of *material phenomena*, *i. e.*, symbolic visions portraying the content or material of the seer's thoughts at the time of the vision's appearance. The baby represents sleep. Just before the appearance of the vision the thought in my mind was: I wonder whether I'll sleep now; I can feel it coming." To explain why sleep was represented by a baby, I must say that I had that evening officiated at an accouchement (which went off without any complications and without any difficulty). The happiness of the parents had reanimated in me a strong desire for a baby girl such as I saw in my vision. Several other determinants contributed to the shaping of the hallucination. I was at the time engaged on two literary tasks, one being the composition of a tragic-comedy in which a pretty girl child is the means whereby the dramatic knot is unravelled and the lovers united, and the other being an essay to prove a theory of mine that "Macbeth" was printed from the author's original manuscript. I was much concerned as to whether I would successfully carry out both my intentions. I may remind the reader that the words "pity, like a naked new-born babe" occur in one of the most striking passages in "Macbeth." Owing to fatigue, I had for several days substituted the word "sleep" for "pity" in this passage (which seemed to haunt me) every time I thought of it. Of importance too in this connection are Macbeth's words about "Sleep, that knits up the ravelled sleeve of care" (binds up, restores to order, the tangled skein of the day's cares). My paternal pride (girl, play, theory) makes me tall and makes the baby handsome. An expert psycho-analyst will easily find another meaning in the baby. The vision was greatly over-determined.

Example 113.—Silberer was lying abed anxious to fall asleep, at the same time thinking that he must warn someone he knew against attempting to carry out a certain dangerous resolution. He was thinking of telling him, "if you do that, you will bring a

great misfortune upon yourself." At that moment he suddenly saw—in his mind's eye—on a dark heath, under a lowering sky, three horsemen, fearful to behold, mounted on black horses, galloping furiously.—This, too, is an auto-symbolism of the "material" variety. (*cf. Ex. 112.*) Such auto-symbolic phenomena can be evoked by anybody who tries to think when he is very sleepy but not sleepy enough to fall asleep nor awake enough to think connectedly and logically. It seems to be an easier task for the psyche to think in pictures, *i. e.*, to visualize and make concrete the thoughts whose further prosecution would involve an expenditure of a larger amount of psychic energy than would then be conducive to the individual's comfort or well-being. This kind of thinking is in all likelihood a regression or reversion to a primitive mode of thinking, such as is characteristic of children, primitive peoples, and mankind in its childhood (myths, sagas, fairy tales, religions, etc.).

Example 114.—Under circumstances similar to the above, Silberer was thinking about something and suddenly found that he had wandered from his theme and was thinking about something else. As he was about to resume thinking of his original topic, he became aware of the following auto-symbolic hallucination: he saw himself climbing some mountains; a chain of mountains near him concealed the view of the more distant chain from which he had come and to which he wished to return. This picture symbolizes not the *material* of Silberer's thoughts, but the *manner* in which his psyche was acting. He therefore calls this phenomenon an auto-symbolic hallucination of the "functional" variety, and means by it an hallucinatory portrayal of the condition of the mind (fatigued, lazy, happy, sluggish, buoyant) and the manner of its working (slow, labored, successful, fruitless, rambling, etc.).

Example 115.—A third variety of auto-symbolisms, technically described as the *somatic phenomenon*, occurs when an individual is hindered from falling asleep by some sensory disturbance, *i. e.*, by some sensation reaching the brain from within or without the body. In these cases sleep is interfered with by a sensation, not by the desire to think; but if the sensation is too intense, the hallucinatory phenomenon will not appear.

a. Dr. Silberer was breathing heavily and suddenly he saw himself and another lifting a table on high.

b. One night Dr. S. was annoyed by an almost constant desire to swallow as a result of an attack of acute catarrh of the nose

and throat with some fever. Suddenly it seemed to him that after each swallow he saw a carafe which he had to swallow and no sooner had he swallowed it than another one appeared in its place.

Example 116.—That symbolic self-perception is not always such a simple, straightforward process as *Examples 114 and 115* might lead one to think, but that various symbolic processes may combine in the formation of a “*mixed hallucinatory vision*” is thus illustrated by Silberer (all of whose essays on this subject of the symbolic hallucinatory phenomenon deserve the most careful study): He was sitting in the corner of a railway car, very tired and with eyes shut; every now and then he was annoyed by the setting sun shining in his face, but he was too tired to get up and pull the shade down. He permitted the sun to shine on him and amused himself by watching to see what impressions he had when the light struck his eyelids. To his surprise he noted that each time the sun shone on him it seemed to produce a mosaic of different shaped figures, now of triangles, now of squares, etc. All at once it seemed to him that he could arrange the mosaic particles of these figures according to a certain rhythm which soon proved to be only the continuous bumping of the car. This gave rise to the idea that probably auto-symbolic pictures can be influenced by external auditory impressions if a person in the hypnagogic state is spoken to and has his ideas directed in a certain channel by an individual sitting by him. At this moment the following auto-symbolic vision appeared to him: an old lady is setting a table before him; the table cloth is divided into large squares like a chessboard, the individual squares being covered with the different figures seen in the previous mosaics.—The woman covering the doctor’s mental table (*i. e.*, the table of his ideas) with all sorts of pictures is the concrete visualization of the possibility of influencing the auto-symbolic phenomenon from without. Silberer mentions as an additional source for this symbol the fact that late the preceding night he had been engaged in conversation with an old lady sitting on his right at a covered table, who bored him with a rambling account of her life. (Herbert Silberer in the *Jahrbücher f. psychoanal. u. psychopathol. Forschungen*, 1909, 1911, 1912.)

Such self-perception symbolisms, it may be mentioned, occur not only when a person is very sleepy but also when one is very tired or under the influence of certain poisons (alcohol, hashish, morphine), *i. e.*, whenever affective or mental causes interfere with the psyche’s thinking power. (Dreams, myths, fantasies.)

[*To be continued.*]

THE SEXUALITY OF MOHAMMED.

BY X. X. X.

MOHAMMED was born in the year 571 A. D. His early sexual history is unknown, except that he knew how to please and win a woman. He married, at about the age of twenty-five or twenty-six, a widow of forty, of the name of Kadijah. It seems that for all the time he lived with Kadijah, he was true to her, and there are no indications that he had other wives. Probably he had access to his wife's female slaves, but there is no reference to it. Kadijah gave birth to six children; and as she was forty when she married Mohammed, these six children must have been born before she was fifty; because a woman in the neighborhood of fifty is almost always past child-bearing. When Kadijah died, Mohammed must have been about fifty-one years old; and it is not until that age that we begin to see the sexual character of Mohammed in its true light.

After his wife's death he always selected females younger than himself. And now, new wives began to be a frequent diversion! First he married a widow named Sanda, and became engaged to a child of six years named Ayesha, whom he married *three* years later. Two other women were presently added to his harem, Hatza (or Hafza) and Zainab. Later he contracted another marriage which gave great scandal to the faithful; he married the wife of his adopted son, Zaid. Zaid, seeing that Mohammed liked his wife, offered to surrender her to Mohammed. Zaid divorced her, and Mohammed married her.

Somewhat later another scandal occurred. The governor of Egypt sent Mohammed a present of a Copt girl, Mary; Mohammed took her to himself, and spent some weeks with her secluded in a cave; by so doing he estranged his numerous wives. He died at sixty-one, from poisoning, still, it appears, sexually potent. None of his later wives had children by him.

Now, we do not know the whole of his sexual history; and not having particulars, we cannot construct a theory as to the cause of his young wives' having no children. I do not want to speculate; still there is considerable ground for doubting that he was faithful to his first wife, and his later sterility may have been caused by a disease. He was not the man to be satisfied with one wife only; the following passage from Sale's Koran is certainly suggestive of doubt as to his earlier faithfulness: "That the unbounded gratification of his lusts was one primary object to be gained by his perilous undertaking, is clearly evinced by the multi-

tude of his wives. Such as appear desirous to lessen their number, admit that he had no fewer than fifteen; while others inform us that he had twenty-one. Five of the number died before him; six others, it seems, he divorced, either from unaccountable caprice or because of incontinency; and ten of them were living at the time of his death. Besides these legal wives, he had many concubines."

It is apparent that we have before us a man with a very strong sex-instinct. He surely did not have so many wives and concubines as servants. We see also that it was impossible for him to satisfy all his wives, and he had to make rules,—rules directly coming from God to keep his wives in the right path, so that they should not disgrace the prophet of God.

There are two traits in his character which belong to sexually strong men, jealousy and "bullishness." And Mahomet *was* jealous! We can see it by the rules he imposed on his wives, and on those males who would have to speak with his wives. Of course all these rules came directly from God: "Oh, wives of the prophet, whosoever of you shall commit a manifest wickedness, the punishment thereof shall be doubled. But whosoever of you shall be obedient unto God and his Prophet, and shall do what is right, we will give her her reward twice; and we have prepared for her an honorable provision in paradise. Oh, wives of the prophet, ye are not as other women: if ye fear God, be not too complacent in speech, lest *he* should covet, in whose heart there is a disease of incontinence. And sit still in your houses; and set not out yourselves with the ostentation of the former time of ignorance." (Koran.)

"And when ye ask the prophet's wives that ye may have occasion for, ask it of them from behind a curtain. This will be more pure for your hearts and for their hearts. Neither is it fit for you to give any uneasiness to the apostle of God, or to marry his wives after him." (Ibid.).

Notwithstanding he took such pains to prevent his wives, being untrue to him, to himself he allowed privileges above those of any other man: "Oh, prophet, we have allowed thee thy wives, unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, and any other believing woman if she give herself unto the prophet, in case the prophet desireth to take her to wife. This is the peculiar privilege granted unto thee, above the rest of the true believers." (Ibid.).

It is plain enough from this that he made all possible attempts to satisfy his own sexual cravings, regardless of whether the sexual cravings of his wives were satisfied or not. Another passage from the Koran reads: "Thou mayest postpone the turn to such of thy wives, as thou shalt please, being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected. And it shall be no crime unto thee. This will be more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them. God knoweth whatever is in your heart, and God is gracious."

We see that just as the sexually weak male makes of his absent sexual instinct something divine, so the sexually strong man makes of his own sexual functioning a divine act also; this can be seen all through the Koran.

A virile man acts like a bull at the head of the herd, because he is a "vir." A sexually weak man, on the contrary, has absolutely no courage; he acts like a woman; he gives in at every point, granting that the authorities may enforce the law: "Give unto Cæsar that which is Cæsar's." Mohammed is the fighting prophet. He fights and fights, conquering by his bullish tenacity and manly courage. As one of his biographers writes: "It will not bear dispute that his ambition was ungovernable, since every action of his life tended either directly or indirectly to the acquisition of supreme authority. No man ever hazarded so much to obtain fuel for his appetites, and absolute dominion over his fellow creatures; and he shines conspicuous above the whole human race for unmingled wickedness as to the means he adopted." (Introduction to "The Koran" by G. Sale.)

The instructions he gives to his soldiers are exact: "Fight in God's cause, with those who fight with you, but transgress not." Or, "Kill them where ye find them, and drive them out from whence they have driven you out"; again, "Verily, those who believe, and those who wage war in God's cause, those may hope for God's mercy. Fight them in God's cause, for God hears and knows."

The whole history of Mohammed's life, may be summed up in these words: *a jealous woman-and-fight lover.*

By analogy we know what to expect from a Mohammed in regard to rules of marriage, sexual morality, and a future life,—an exact copy of his own life and desires.

Here are his rules for marriage: "Then marry what it seems

good to you of women, by twos or threes or fours; and if ye fear that ye cannot be equitable, then only one or their female slaves." (Koran, Chapter IV.)

"But whosoever of you cannot go the length of marrying marriageable women who believe, then take of what your right hand possesses of female slaves who believe,—God knows best about your faith. Then marry them with the permission of their people, and give them their hire in season; they being chaste, and not fornicating and not receivers of paramours." (Koran, Chapter IV.)

"Wed not with idolators." (Ibid.).

Then come the different forbidden degrees of marriage: "And do not marry women your fathers married, for it is abominable and hateful."

Man-servants are to marry maid-servants.

Wives may be exchanged.

Then Mohammed, to insure to every man plenty of sexual relations gives a set of appropriate rules: "It is lawful for you on the night of the fast (Ramadhan) to commerce with your wives; they are a garment unto you, and you unto them. God knows that you did defraud yourself (in day time) wherefore he has turned towards you and forgiven you; so now, go in unto them *and crave what God has prescribed for you*, and eat and drink until a white thread can be distinguished from a black one at the dawn. Then fulfill the fast until the night, and go not unto them while at your prayers. These are the bounds that God has set, so draw not near thereto. (Koran, Chap. 11.)

Intercourse during menstruation is forbidden in the following expression: "They will ask thee about menstruation: say 'It is a hurt,' so keep apart from women in their menstruation, and go not near them, till they be cleansed; but when they are cleansed, come into them by where God has ordered you. Verily, God loves those who turn to them, and those who keep themselves clean." (Koran, Chap. II.)

All through the Koran there is not one word against sexual relations per se, and everywhere the approval of God on it. It seems that he considered sexual relations as ordained by God, for God's own pleasure, and as he expresses it: "Your women are your till, so come into your tillage how you choose, but do a previous good act for yourself." (Koran, Chap. II.)

Another of the rules of the Mohammed shows that a man who

was weak enough to swear off and afterward found that he could not keep his oath, has a right to break his promise. He says, "Those who swear off from their women, they must wait four months; but if they break their vow, God is forgiving and merciful." (Koran, Chap. II.)

Of course, all through the Koran, the man has absolutely full liberty in regard to women; but there is no liberty given to women. At the same time the Koran requests the husband to divide his affection equally among his wives. "Ye are not able, it may be, to act equitably to your wives, even though you covet it. Do not, however, be quite partial, and leave one, as it were in suspension." (Koran, Chap. IV.)

So far we see the analogy between Mohammed's sexual life and his marriage system and rules for sex-relations. But this is not all. Mohammed, who knows what love and jealousy are, knows also what it means to dislike a woman. He divorced some of his wives, and therefore he gives rules for divorce. "And if they intend to divorce, verily God hears and knows."—he has absolutely nothing against divorce, and he knows that God has nothing against it.

The rules are as follows: "If the women are pregnant, it is better that husband and wife should reconcile. Divorce may happen twice; then keep them in reason, or let them go with kindness. But if she is divorced a third time, they cannot come together again until she has profited by the experience of another marriage." If the next husband divorces her, she may remarry her previous spouse. A divorced woman can remarry after three months. A divorced woman should get an allowance for one year, as it is understood she will remarry within that time. A widow can remarry after four months and ten days. A man may propose to them before the expiration of that time, but he may not marry her earlier. A widow has to be supported until she herself leaves her home.

His ideas as to the standing of women do not differ from the ideas of the rest of mankind, even those of the learned of to-day; and he says that men stand superior to women because God preferred the men to the women. If a woman does not behave, you may give her a beating; but if she submits, leave her alone. His jealousy is manifested even in rules laid down for other men's wives: "And speak unto the believing women that they restrain their eyes, and preserve their modesty and discover not their orna-

ments; and let them throw their veils over their bosoms, and not show their ornaments unless to their husbands or fathers. And let them not make noise with their feet" (in the street).

Against the adulterous man, he says nothing except that God is knowing and gracious; but against the adulterous woman he is very severe: "Against those of your women who commit adultery, call four witnesses among yourselves, and if these bear witness, then keep them in the house till death release them." (Koran, Chap. IV.)

The man, on the contrary, gets no punishment: "And who abstain from the carnal knowledge of women other than their wives, or the slave-girls (for as to the girls, they shall be blameless), these shall dwell amidst gardens, highly honored, but whoever coveteth any woman besides these, they are transgressors." (Chap. IV.)

A man, according to Mohammed, may go to a prostitute; there is no crime in that: "But lawful for you is all besides this (sex-relations), for you to seek them with your wealth, marrying them but not fornicating; but such of them as ye have enjoyed, give them their hire as a lawful due; for there is no crime in you about what ye agreed between you, after such lawful due. Verily God is knowing and wise." (Koran, Chap. IV.)

Slaves are fully at the disposal of their masters. What the master does with his slave, does not make any difference; he is always blameless. For instance: "And compel not your maid-servants to prostitute themselves, if they be willing to live chastely; and ye may seek the *casual advantage of this present life*; but whoever shall compel them thereto, verily God will be gracious and merciful *unto such women*, after their compulsion." (Koran, Chap. XXIV.)

The man has committed no crime by using the slave-girl for himself, or compelling her to be a prostitute; but God will be gracious to the woman,—as if she had committed a crime!

As a reward in the future life, Mohammed does not promise a sexless bliss in heaven; to him life without a female is as colorless and useless as a continuous night. He cannot understand happiness without a woman, and therefore he promises the faithful a paradise full of beautiful women, where jealousy is absent, and where there is an abundance of good food and drink: "But those of you who believe and do aright, we will make them enter gardens beneath which rivers flow; and they shall dwell therein forever and aye, for them therein are pure wives." (Koran, Chap. IV.)

This assertion he repeats as often as Jesus repeats the statement that in heaven there is neither marrying nor giving in marriage. Here is still a better description of paradise: "But as for the sincere servants of God, they shall have a certain provision in paradise; namely, delicious fruits: and they shall be honored; they shall be placed in gardens of pleasure, leaning on couches opposite to one another; a cup shall be carried round unto them, filled from a limpid fountain, for the delight of those who drink; it shall not oppress the understanding, neither shall they be inebriated therewith. And near them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich covered with feathers from the dust."

Quite a difference from the paradise of Jesus. The first is the paradise of a sexually strong man; the second is a sexless paradise, where none but virgins, men who had never been defiled by a woman, will live forever and ever.

We see that the marriage system founded by Mohammed gives the man all possible sexual freedom; he can marry as many women as his wealth permits, he can have all the slave girls as concubines; he can go to prostitutes and pay; he can divorce his wives; he can exchange them. To prevent any possibility of their being untrue to him, he can lock them in his harem, and keep them as modern ladies keep their jewels. He can punish them for unfaithfulness by beating, or even by lingering death.

What of the woman? Her sexual instinct is not consulted. She must obey and suffer. But there is always a way out. Just as in many other countries, it is the man who is untruthful to his marriage vows, in Mohammedan countries it is the female who breaks them. First of all, prostitution in large Mohammedan cities is chiefly male. Then the women often have lovers, so often that there is a system established for eluding watchful eyes. And they find a means just in the very system which is organized to prevent women from being unfaithful. The woman must be covered from head to foot. She makes use of the cover to slip out of the house; and so well disguised is she that her own husband could not tell her from any other female. It is considered a disgrace, even a crime, to look at a female, except she is one's wife; so she slips through unmolested and visits her lover or a house of male prostitutes. If she wants her lover to visit her in her own rooms, it is easily arranged. He procures a female garb, which disguises him

completely; and on entering his mistress's room leaves his female slippers at the threshold of her bedroom; and no Mussulman will enter his wife's room when a pair of female slippers are at the door; no lock and key, or even curtains are required. So we see that the Mohammedan marriage system more than satisfies the requirements of husbands; but not satisfying those of the wives, it produces prostitution in the opposite direction. For prostitution it is. Still more: it permits prostitution to the male, and creates prostitution for the female. Such are the results of extremes.

Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

DIFFICULTIES IN THE PREVENTION OF VENEREAL DISEASES.

By DR. A. COURTADE.

Dr. A. Courtade (*Annales Mal. Vén.*, Oct., 1917) calls attention to the frightful recrudescence of venereal diseases during the present war, and points to the obvious causes of this alarming phenomenon, as, e. g., the long absence of the men from home, insufficient activity or sudden temporary leisure, booze, the meeting with women of easy virtue, whether professional prostitutes or not, the difficult, if not impossible, task of getting these women under control, and so forth. The author got the following story from a sergeant: One of his men having heard that a certain woman was syphilitic went to cohabit with her in the hope of getting infected and then to be sent home from the trenches. His hope was realized: he got infected, was treated and then sent back to his civil employment at the railroad. The author complains that all the measures hitherto employed to impede the spread of the disease were not sufficient to stem the tide, and points out that this difficult problem must be attacked from more than one angle in order to find means by which this scourge may be checked, if not stamped out entirely. Looking over the matter from a moral, or subjective point of view, the author divides the spreader of the disease into four groups: (a) The individual who has an exact knowledge of his disease and is well aware of the possibility of transmission. (b) The individual who knows that he has a venereal disease, but believes that his small lesion is not contagious, or, at least, that it has ceased to be so. (3) The individual who does not know that he is the carrier of a contagious, transmissible disease. (4) The healthy individual who is the unknowing instrument by which the disease is transmitted from an infected to a well person.

Dr. Courtade points to the medical literature and daily experience which furnishes instances from each one of these groups. As to the reasons by which individuals belonging to the first group are actuated to spread the disease he finds them in the lust for lucre, in an imperious sexual desire, or in a feeling of revenge against persons of the other sex from whom one got the disease. The following case, reported by Gailleton, is typical. A man with a soft chancre of two weeks standing gave himself up to alcoholic excesses and then passed the night in a brothel. The following morning his penis was frightfully swollen and there was an abundant hemorrhage which could only be arrested by the employment of the actual cautery; half of the glans penis was destroyed. Dr. Courtade remarks that there are women in brothels who know their business and repudiate the embraces of infected clients, but, many dare not do it, and others are unable to establish the soundness of male genitals. From the standpoint of the public interest it is more serious to get infected by a professional prostitute than by a respectable lady, for the former one disseminates the disease among a large number of men before she is rendered harmless, while the latter tries to get cured without spreading the disease in the meantime. The author avers that if to-day all those afflicted with venereal diseases would have the moral courage to abstain from sexual intercourse as long as the disease is contagious, or if they would employ prophylactic measures by which inoculation was rendered impossible, the scourge would disappear from the face of the globe in one generation, or at least in twenty years.

The following history is typical for the second group: Recently the writer asked a hospital patient with a gumma in the roof of his palate how long ago he had had a chancre. The answer was: "I never had a chancre, but ten years ago I had an insignificant pimple on my penis about which I didn't bother much." People like him who are absolutely ignorant about the nature of their trouble are numerous, and such a patient with an indolent lesion which doesn't look bad does not dream of depriving himself of sexual enjoyments and, consequently, spreads the disease with all the means at his disposal. Many men with chancre spread the disease because they think it is herpes, or others imagine that their gonorrhea has ceased being contagious because it doesn't give them any more trouble, or because the discharge is not abundant, and others again have not the slightest idea that the patches in their mouths are dangerous, and all act in good faith, ignorant of the harm they are doing.

As to the third group one really must wonder that a person can have a virulent inoculable disease without knowing it, but this is the case, at least, with women. In a man the infection of the genitals is easy and even a slight lesion produces an abnormal sensation so that an infection is bound to be detected. But a small painless chancre may be located on the labia minora or the fourchette without exciting the suspicion of the woman, at least not for some time; still more excusable is this state of affairs when the ulceration is limited to the uterine neck which is only discoverable by a medical examination.

The author cites the following characteristic observation from Dr. Combat: Towards the end of the year 1840 an officer and several other men accused a certain woman of having infected them. Professor Lallemand was unable to discover anything abnormal; the woman was sent to the police station and examined by Dr. Delmas who first thought the uterine neck was healthy, but on pressure with the speculum a muco-purulent liquid escaped. Four inoculations with the pus on the thigh resulted in four characteristic soft chancres.

One frequently comes across paptients, chiefly women, with secondary or tertiary syphilitic symptoms who declare they never had an initial lesion, or, at least, that they could not remember of ever having had one.—The following case, reported by Ricord, is typical of spreaders belonging to the fourth group: A young man, perfectly healthy but with quite a long prepuce, having had connections with a woman suffering from chancre, infected his mistress on the self same day while he himself remained immune. A similar case is reported by Dr. Pucha: On his wedding day a young man had intercourse with his former mistress and then with his bride who, a few days later, showed the symptoms of chancre while he remained well. Like in the first case, the man's prepuce was quite long; as he had not washed his genitals after the first coitus the chancrous pus from the first woman had settled between the prepuce and the glans, and thus the young woman got infected by her healthy groom. The immunity of certain individuals against venereal diseases is admitted by numerous syphilographers; in the case of syphilis, according to Robert Lee, the immune or susceptible subject is already immunized by virtue of the fact that his ancestors were already infected; this, however, does not hold good in gonorrhea nor soft chancre, because these are not general nor hereditary diseases.

Looking at the venereal diseases from a clinical, objective point of view, the author divides them into those which are obvious, about the nature of which no doubt can exist and which, therefore, need no further description, and those which are hidden, doubtful, or of an intermittent character.

As to prophylactic measures the writer points out that they never will amount to much if they are not taken up in a systematic manner and are not executed with the co-operation of the men as well as the women. The men are the chief offenders, for a single man who infects a prostitute may be the cause of ten, twenty, or thirty other men who come after him, becoming contaminated. We must appeal to their sense of honor. By means of posters and leaflets the men must be told that in the presence of an excoriation, an apparently insignificant pimple on the penis or the slightest discharge they should abstain from intercourse and consult a physician. The public prostitutes must be instructed in how to detect whether a visitor is infected, and explained that it is in their own interest to refrain from having intercourse with men of whose health they are not absolutely certain. To married men having caught a disease from a strange woman and being unable to abstain from intercourse with the wife without causing her suspicion, the author recommends the use of a condom, and adds that if the condom had been employed by all infected men during the last hundred years we would have no more venereal diseases to-day. But at once impotent old moralists will hurl their anathema upon the condom, and, when asked whether it is more moral to infect a woman than to use a preventive contrivance, their answer will be that one should rather abstain from sexual intercourse than to employ such a diabolical thing. This argument might carry some weight if the foolish old moralist had formulated it and lived up to it when he was a passionate youth of 20 or 30; and the patient might tell him that when being of his age he would need neither a preventive nor anything else. To check the spread of the venereal diseases, the author concludes, it is necessary to make use of all suitable means on hand, for only then can appreciable results be obtained.

ABSTRACTS

MECHANICAL RESTRAINT OF MASTURBATION IN A YOUNG GIRL.

Dr. C. D. W. Colby (*Med. Rec. N. Y.*, Aug. 7, 1897) describes the case of a young girl, aged 7, unusually precocious, who had been taught the practice of masturbation by vicious children at a "county house," from which she was adopted in the summer of 1895. The foster mother said the parts had been kept thoroughly clean; the child had been made to sleep in sheepskin pants and jacket made into one garment, with her hands tied to a collar about her neck; her feet were tied to the foot board, and by a strap about her waist she was fastened to the headboard, so that she couldn't slide down in bed and use her heels; she had been reasoned with, scolded and whipped, and in spite of it all she managed to keep up the habit. On making an examination the writer found an adherent clitoris, retained smegma, and a redundant prepuce. He broke up the adhesions, cleansed the parts thoroly and removed the redundant preputial tissue, thinking this would remove the irritation and stop the habit. She was not made to wear the jacket after the operation (the foster-parents objected to a clitoridectomy). The first night she tore off the dressings and opened the wound with her fingers, starting up quite a hemorrhage. From that on she was watched till the wound healed and then sent home to wait two weeks while the writer could devise some scheme to break her of the habit. The result was an appliance built of No. 8 coppered iron wire, the legs and armpits being protected with sheep's wool, and over the whole thing was fitted a stout canvas jacket. At bedtime the child was slid into the "harness" from the top and the canvas jacket was laced up the back and strapped over the shoulders. The writer succeeded in breaking the habit for a year when she was returned for a new one, having outgrown the old one. She had gained six inches in height and nearly two pounds in weight. The habit was resumed as soon as the "harness" was left off. The writer built a new one which worked as well as the first.

[Nowadays—only 20 years later—such treatment would be looked upon as barbarous and as worse than the disease.]

TREATMENT OF GONORRHEA.

In the treatment of gonorrhea, Dr. Lucius Felix Herz (*Med. Rev. of Rev.*, Nov., 1917) has obtained excellent results with the methods advocated by Bierhoff. They consist in irrigating the urethra with 1-300-protargol, anteriorly in anterior cases, posteriorly and retained until after a prostatic massage in posterior cases. Injections by the patient of $\frac{1}{4}$ to $\frac{1}{2}\%$ protargol are made with a hand syringe four times daily, and retained ten minutes. It is claimed that the discharge diminishes appreciably in less than a week, and that the average case is cured in six to eight weeks. The case is not discharged as cured until irrigation with silver nitrate and drinking beer fail to produce a discharge, and an endoscopic examination is negative.

SYPHILIS AND THE BABY.

In a paper concerning lues in the baby (*South. M. J.*) Dr. L. R. De Buys, while emphasizing the necessity for noting and interpreting objective symptoms, warns against a precipitate diagnosis of lues without sufficient corroborative evidence, and, on the other hand, against a too hasty exclusion of the disease without a decisive investigation. After the diagnosis is firmly established, the proper treatment should be instituted as promptly as possible. The chief aim must be the destruction of the spirochetæ pallidæ in the circulation by the administration of mercury, arsenic and iodine. It has been the writer's custom for many years to bathe the baby with soap and water, rinse the skin, dry it well, rub in the mercurial ointment over the belly, in doses of from 10 to 30 grains daily, increasing to the point of tolerance, and to put on a flannel binder, which is changed at the end of a week's time. If medication has to be discontinued, owing to the overaction of the mercury because of gastro-intestinal troubles or loss of weight, the treatment is resumed after subsidence of the symptoms. If salvarsan or neosalvarsan should be given, the writer advises intravenous introduction, and without an anesthetic, if possible. The doses of salvarsan employed beneath the skin should be 0.01 gram for each kilogram of body weight; or neosalvarsan 0.015 for the same weight. The drugs given by mouth are calomel in doses of gr. $\frac{1}{20}$ — $\frac{1}{10}$ three times daily; gray powder $\frac{1}{2}$ gr. at the same intervals; or bichlorid of mercury $\frac{1}{200}$ — $\frac{1}{100}$ gr., and the biniodid of mercury in the same dosage. The iodids, always well diluted, 1 to 2 grains from

6 months to 1 year, three times a day, and the syrup of the iodid of iron from 3 to 6 drops three times a day for the same age. While the acquired type of the disease is rare in infancy, its course, symptoms and diagnosis are the same as in the adult, and must be treated accordingly. As congenital lues in the child is always of maternal origin, the writer urges prompt institution of vigorous treatment with the hope of developing in the pregnant mother a diminution of the virulence of the spirochetæ, or of introducing the antitoxin into the baby through the milk of the nursing mother.

PREVENTING VENEREAL DISEASES IN THE ARMY.

In *The Practitioner* Dr. Otto May describes the principal means to be employed in the fight against the spread of venereal diseases in the army.

Among the educational means the writer proposes instruction of the soldier as to the nature, dangers and effects of syphilis and gonorrhea; insistence on the need of early and efficient treatment; exposure of the fallacy that only professional prostitutes are dangerous; calling attention to the contributory effect of alcoholic indulgence.

For the avoidance of temptation the writer proposes provision of suitable means of recreation, drink restrictions, control of loose women.

As a supplement to those efforts Dr. May proposes mechanical and chemical means of prophylaxis: provision that every soldier have an outfit of two collapsible tubes fitted with 25 per cent. calomen ointment for inunction as an antisyphilitic agent, and 10 per cent. protargol jelly respectively for urethral injection as a preventive of gonorrhea.

As a scheme specially suitable for the army the writer advises *preventive treatment under medical control*. As regards gonorrhea a practically certain preventive if applied at any interval after exposure up to 24 hours, is the *irrigation* of the anterior urethra with two or three pints of 1 in 2,000 *permanganate*, at a pressure of about 4 feet.

The writer thinks that a "voluntary" opportunity for this "early treatment" combined with sound instruction would offer the best solution of the problem.

A FEW POINTS ABOUT GONORRHEA.

In describing the dangerous possibilities of gonorrheal infection, Prof. Charles M. Whitney (*Med. and Surg.*, May, 1917) calls first attention to the fact that gonorrhea is not a disease of uniform severity. Depending upon the type of the infecting gonococcus of which twelve distinct strains have been discovered, the disease may be mild or severe. A second factor is the resistance of the urethra which varies widely in different patients and in the same individual at different times. Furthermore, within forty-eight hours after infection has occurred, the organisms have penetrated the epithelial layers and invaded the urethral follicles where the antiseptic infections cannot reach the gonococci. A characteristic symptom of the disease is the tendency to relapse when treatment is suspended, which calls for an early examination of the urethra for the discovery of any local point of infection. The following case illustrates the intractability of an infection of the juxta-urethral glands after it had become chronic. A man of 28 with a history of gonorrhea ten years before, had no urethral discharge for several years. Examination showed a clear urine without shreds; prostate and vesicles normal. The meatus was contracted, by passing a bougie-à-boule, a small drop of blood was discovered on the right side at the exit of the juxta-urethral gland. A slide showed the presence of gonococci. The patient absolutely denied the possibility of a more recent infection. Another case shows how an apparently well individual has been reinfected from concealed foci of gonorrhea situated in the urethral follicles. Several years ago the writer was consulted by a man of 32 with the following history. Gonorrhea two years before apparently cured. Eight months later, without any previous exposure whatever, there was a small swelling on the under surface of the penis, about an inch from the meatus and rapidly increasing in size; at the third day a profuse, purulent discharge, followed in 2 hours by a subsidence of the swelling. Six months later the same thing occurred. At the time of his visit a third attack was beginning and in the discharge many gonococci were found. Treatment was advised, but nothing was seen of him for a year, when he presented himself with his fourth attack, in all respects similar to the former ones. The treatment of such cases exists in the destruction of the follicle. A severe case with involvement of the prostate came under the writer's care in 1892. A man of 34 had previously been treated for chronic gonorrhea which had existed five years before he had

seen the patient who was cured in eight months. In 1895 he had a fresh infection of gonorrhea of a severe type. In two months symptoms of prostatic abscess ensued and he was sent to the hospital where he remained for eleven months, and during that time he was operated upon twice, and on two occasions had severe hemorrhages from the rectum. Soon after his leaving the hospital, owing to the extent of the incisions needed to evacuate the pus, the sphincters of the anus had been divided and incontinence of feces was present. The urine was thick and cloudy and contained much pus. At examination, ten years later, the urine was still very cloudy and urination was more frequent than normal and considerable burning was felt at the neck of the bladder and in the perineum. The rectal incontinence had disappeared after a year. Parenchymatous prostatitis is very rare. It requires prostatectomy, which is followed by sterility. Many cases of severe gonorrheal arthritis have their origin in infected seminal vesicles. A cure may be effected by vesicular stripping and prostatic massage. Serious attention must be given to extragenital gonorrhea. By direct transference of gonorrheal pus other organs may be affected. The conjunctiva of the eye is especially susceptible to the gonococcus, and ophthalmia may follow its infection. Early treatment is imperative to prevent disastrous results. Ophthalmia of the new-born is a well-known result of ocular infection during birth.

In about one case in a hundred the gonococci enter the general circulation and cause pathologic changes in the body. In chronic cases of systemic infection actual treatment must be applied to remove the source of the disease. In intractable cases incision or removal of the vesicles is necessary. Gonorrhea in women often requires the removal of the diseased tubes. If both tubes are removed, sterility follows. Gonorrheal infection in women may produce chronic invalidism.

HOMICIDE BY A FEMALE HOMOSEXUAL.

Dr. T. Griswold Comstock (*Med. Times*, Sept., 1892) describes a case of sexual perversion in a girl which led to homicide. Suddenly, in a fit of jealousy, Alice Mitchell, of Memphis, cut the throat of her dearest friend, Freda Ward, a young lady of excellent family. There had been an unnatural affection existing between Alice and Freda. Alice seems to have been the ardent one; in her passion for Freda she exhibited all the impulses of the male

sex for a female. She was to have been dressed as a man and to take the bridegroom's part in the marriage ceremony. She had already arranged with a clergyman to perform the ceremony, but Miss Ward's friends interfered and they were separated. This made Alice furious. When riding out with a friend and meeting Freda she alighted from the carriage and deliberately cut Freda's throat with a razor which she had carried for this purpose. She declared she had murdered her best friend because she loved her. For six months while in prison she did not exhibit any remorse but showed great devotion for the photograph of Freda. During the trial her conduct was scarcely altered. She was indicted for murder. On looking into her family history it was learned that Alice's mother, in her first confinement, had childbed fever and puerperal insanity and was confined in an asylum; moreover, before the birth of Alice, the mother was deranged and this aberration continued until sometime after labor. The writer, who had attended the mother in her first confinement, made an affidavit, stating that from the antecedents of the mother, Alice was a sexual pervert, affected with emotional monomania, without doubt hereditary, and that her condition was one of paranoia, resulting in homicidal mania. The jury unanimously decided that Alice was insane. Among sexual perverses jealousy is always a prominent passion. Insanity in such cases is more liable to be transmitted from mother to offspring of the same sex than to any male issue.

HOMOSEXUALITY IN A JUDGE.

Dr. W. J. Robie (*Rational Sex Ethics*) relates the following case of homosexuality: A judge of high repute took interest in a young lawyer, threw business his way, sent invitations and gifts, which, if not accepted, were followed by love letters, insanely jealous. He offered him a large salary if he would become his assistant. The young lawyer was six feet tall and very handsome. The judge had a wife and grown up children. In his offer to the young man he stipulated that the two should travel and sleep together. When the youth refused the offer, the judge became furious, then patted him and said, "I love you." He knelt before him and started to take penem juvenis in os suum. The young man repulsed him, gave him a severe talking, and dropped his acquaintance.

ULTIMATE ERADICATION OF SYPHILIS BY GENERAL SYPHILIZATION.

Dr. Douglas Symmers (*Social Hygiene*, April, 1917) points to the past when syphilis was an exceedingly vicious disease attended by extensive destructive changes in various organs resulting in rapid death, and then shows that latter-day syphilis, on the contrary, is essentially a disease of slow evolution, marking its progress by years rather than by weeks and months, and is attended by changes in the body that are comparatively mild and limited in extent. The writer calls attention to post-mortem statistics which affirm that less than 7% of bodies reveal anatomical indications of syphilis, while in the living patient the Wassermann reaction is positive in over 25% of all persons investigated. From this striking difference he infers that many individuals become infected by syphilis without sustaining bodily injuries of a detectable nature. Moreover, of all syphilitic lesions encountered at autopsy, a large percentage involves organs of negligible importance as far as life is concerned, and even syphilitic changes in such tissues as the heart, brain, and lungs, are often compatible with life. In the writer's opinion, the relative mildness of latter-day syphilis is ascribable largely to widespread contamination of mankind through centuries, and syphilization must continue in order that humanity may ultimately be purified, since eradication of the disease by artificial means alone is obviously impossible.

[The statement that the Wassermann is positive in over 25 per cent of all persons investigated is ridiculous, as we have stated many times before. Two per cent. would be nearer the truth. Nor can the statement be taken seriously that eradication in syphilis by artificial means is impossible. Of course it is possible, if we only go about it in the right way.]

A CASE OF MASTURBATIONAL INSANITY.

Dr. T. C. Clouston (*Clin. Lect. on Mental Diseases*, 1897) describes the case of a young man of a naturally cheerful and frank disposition and with a good family history. When an infant he was delicate and supposed to have been threatened with hydrocephalus. During his first dentition he had convulsions. The writer believes that these symptoms indicated a neurotic heredity. Several years after puberty the patient indulged in the habit of masturbation to a great excess. He gradually fell off in looks and bodily vigor, and mentally he became changed. He got

hypochondriacal and changeable in his resolutions. He thought his sexual organs were "all gone," and complained of pains in the back and the head. When he was 22 years old, he made several feeble ineffectual attempts to commit suicide. He was then sent to the asylum. On admission he was pale, his expression depressed and furtive. His muscles were flabby, his skin moist and clammy, his tongue coated, his bowels costive. His genital organs were loose, his testicles tender. He said he suffered from spermatorrhea, but he had no natural sexual desire, yet his mind ran on the subject. One of the great sources of his mental depression was that he imagined he had lost his virility. He was ordered compound cod-liver oil emulsion with hypophosphites, strychnine, much milk diet, fresh air, cold sponging and a little garden work. His whole tone improved. But he could not be prevented from talking about himself and his ailments, imaginary and real. He ate and slept well, and if he continued his evil habit he did not do so to any great extent. In six months he had gained in weight and was much more cheerful. He was sent home on the theory that he would then have more motives to rouse himself and go to work. That he did, and after a year, he was quite well.

EXCESSIVE VENERY.

Dr. Charles S. Hill (*Maryland M. J. XXIX*, p. 111) observed cases in which excesses in venery were carried to an inordinate degree without producing any definite lesions. A blacksmith was troubled with sensitive condition of the sexual organs; in the presence of women an emission would take place. He had cohabited excessively with his wife as well as with other women. With one woman he had eleven coitions in one night. This excessive venery had continued for about 20 years. Another man was sent to the writer for inordinate masturbation. He had masturbated twice the night before Dr. Hill saw him, and the night before that he had cohabited with a nymphomaniac; how often, he did not know. He had learned the habit of masturbation at eight years of age and was 37 years old when first seen by the writer. To cure him, smoking, chewing and cohabitation had been tried unsuccessfully. This patient was a monstrosity. His penis on account of friction had become greatly enlarged and insensible with callosities upon it. He was a good business man and sought treatment to get cured of the habit. Bromides, camphor, low diet and physical exercise kept the habit in abeyance, but his health became impaired. Tonic

treatment improved his health, but restored the habit. Dr. Hill then advised hard living in the West. The writer says that some cases of this kind produce no manifest disability. He believes that in paresis, sexual excess is one of the etiological factors, but it is generally associated with alcoholism, syphilis, etc. Some cases of nervous and mental troubles are wrongly attributed to excessive venery. Melancholic patients are apt to attribute their troubles to indiscretions of youth. The writer relates the case of a melancholic girl who told a long story of secret vice and cohabitations with many boys and men. Investigation proved the whole story to be a fabrication. She recovered entirely under treatment. Her trouble had been brought on by study and worry about examination at school.

Psycho-Sexual Gleanings

THE SEX INSTINCT AND LOVE.

Like every other instinct, that of sex consists in a fixed relation between internal sensations coming from the genital organs, or tactile, visual or olfactory perceptions on the one hand, and movements adopted to an end on the other. So far as it is an instinct, it is that and nothing but that. In the immense majority of animals, and frequently in men, it does not rise above this level; in plainer words, it is not accompanied by any tender emotion. The act once accomplished, there is separation and oblivion.... Sexual love corresponds to a higher form of evolution. Over and above instinct, it implies the addition of a certain degree of tender feeling. It is not therefore a simple motion, even in the tolerably numerous species of animals in which it can be studied. In man, especially in civilized man, its complexity becomes extreme.—RIBOT: *Psychology of Emotions*.

INSANITY IN OLD MAIDS.

Sexual hallucinations, betraying an ovarian or uterine excitement might almost be described as the characteristic feature of the insanity of old maids, the false visions of unreal indulgence being engendered probably in the same way as visions of banquets occur in the dreams of a starving person, or as visions of cooling streams to one who is perishing of thirst.—HENRY MAUDSLEY: *Body and Mind*.

WHAT'S THE DIFFERENCE?

A lady missionary was trying to impress the folly of foot-bandaging on a Chinese girl. The girl said: "Me squeezey feet; you squeezey waist; all same what for? Get husband."—Quoted by FRANK P. DAVIS.

THE MUJERADOS.

Dr. Hammond (*Am. Jour. of Neurol. and Psych.*, 1882) narrates that in New Mexico, among the Pueblo Indians, there exist what are called *Mujerados*, which means literally "feminized." The *Mujerados* have protuberant abdomens, well developed mammary glands, rounded and soft limbs, shrunken genital organs, high, thin, cracked voices, and pubes devoid of hair. A *Mujerado* is found in every Pueblo tribe and is an important person in the religious ceremonies, which are conducted very secretly. In order to make a *Mujerado*, a very strong man is selected; masturbation is performed upon him many times a day; he has to ride almost continuously on horseback without a saddle. This causes seminal losses and a weakening of the sexual organs and a change in character. Courage and manhood are lost. The *Mujerado* desires to dress like a woman and to engage in feminine occupations, but, nevertheless, is held in honor, although men do not associate with him—only women.

THE DIVINE ACT.

Among many of the ancients it was taught that sexual indulgence was the true and only aim in life, and that it was a religious duty every man and woman owed to God, the Creator. This doctrine was not peculiar alone to the people of antiquity, for we find that in the Middle Ages certain sects of Christians held that true blessedness on earth consisted in the full and unstinted enjoyment of venereal pleasures which were ordained by the Lord as divine means of fulfilling his glorious purpose. According to one of those sects, known as the Gnostics, the greatest of all sins consisted in opposing the appetites and passions. A custom adopted by them and religiously carried out, was that which required the host to offer his wife to any stranger or friend who was entertained at the house. To them genuine hospitality consisted in placing at the disposal of the visitor all that the host possessed, at the same time affording the guest an opportunity of indulging in the rite prescribed by the sect. At the present day, this custom is to be found among many of the uncivilized peoples of the world. Among the coast tribes of British Columbia the present of a wife is one of the greatest honors that can be shown to a

guest. The savage offers a visitor his wife as we offer him a seat at the table. It is not always the wife, however, that is offered, it is sometimes a daughter, a sister, or a servant.—CLIFFORD HOWARD: *Sex Worship*.

LOSS OF VIRILITY BEFORE OLD AGE.

In the Caucasus there are individuals who lose the attributes of virility before old age; their beards fall off; their genital organs atrophy; their amorous desires disappear; the voice becomes feeble; the body loses its force and energy, and at last they come to a condition where they partake of feminine costume, and assimilate to women in many of their occupations. According to some writers, the disease is caused by seminal emissions produced by horseback riding.—GEORGE M. BEARD: "*Sexual Neurasthenia*."

UNUSUAL INDULGENCE.

Dr. W. F. Robie (*Rational Sex Ethics*) writes of a man who had the ordinary early sex experiences, but at the age of 18 he discovered that the injecting of warm water into the bladder and then ejecting it gave him great sexual pleasure. The writer adds that this man has never been able to overcome this fascination in spite of having more than the ordinary sex knowledge and of indulging somewhat in masturbation.

HAND FASTING.

Before the Reformation there existed in Scotland a singular custom called handfasting by which young men had the right to choose a companion for a year at the end of which time they could either separate or become married according to their inclinations.

IMPOSSIBLE WITHOUT.

"Alexander Severus who, of all the emperors, was probably the most energetic in legislating against vice, when appointing a provincial governor, was accustomed to provide him with horses and servants, and, if he was unmarried, with a concubine, "because," as the historian gravely observes, "it was impossible that he could exist without one."—LECKY: *History of European Morals*.

THE LAW OF CROSSED TRANSMISSION.

Rosa Mayreder (*A Survey of the Woman Problem*) points to the fact that daughters more frequently resemble their father, sons

more frequently their mother, so that in all probability a father might sooner expect to find his own peculiarities in his daughters than in his sons. This is an illustration of the capacity of the germ-cell to produce its sexual opposite. The authoress cites Janke who has founded on this observation a scheme of heredity by which the true heir and copy of the father is the daughter's son, while a woman lives on in her son's daughters. Accordingly, the true male descent of a family does not, as at present accepted, proceed from father to son, but in a crossline from father to daughter and daughter to grandson. From this fact of crossed transmission the authoress draws the conclusion that the single individual unites in himself masculine and feminine qualities, and, therefore, cannot, even in the lowest degree of development, be considered as a homologous sexual being.

PSYCHO-SEXUAL DEVELOPMENT.

Rosa Mayreder (*A Survey of the Woman Problem*) pointing to the phenomenon of contrary sexual emotions, thinks that this remarkable abnormality, which is not yet clear in its causes, may suggest that not only the brain in its entirety, but the cerebral center which brings the sex impulse into consciousness, is independent in its development of the sexual glands. She refers to the investigations of Möbius ("*Castration*") which show that the castration of men by no means achieves the thorough change in sex characteristics that is commonly presupposed, and asks: "Is it really possible by means of such simple things as the formation of the germ-cells or the processes of nutrition and assimilation to explain the conscious powers of an organism so complicated as that of man?"

SAD, BUT TRUE!—"If you ask whether mankind is to be regarded as a good species or as a bad, I must confess that it has not much to boast about."—KANT.

LUNACY.—"Babylon in ruins is not so affecting a spectacle or so solemn as a human mind overthrown by lunacy."—ADDISON.

PASSION.—"It is by its capacity for releasing unsuspected forms of energy that passion justifies itself, even though no children come of it. It is a natural, automatic method of raising men to their highest plane of activity."—MARY AUSTIN.

AN IDEAL—NOT A DUTY.—“Couples would continue to love if not compelled to live together. . . . Life-long love is an ideal, but not a duty. . . . Divorce should be absolutely free.”—ELLEN KEY.

DIFFICULTIES IN THE PSYCHOLOGY OF SEX.

“While we are trying to explain masculinity and femininity in their contemporary aspects by means of original and primitive organic conditions, we are liable to overlook the fact that in many essential respects they are products of civilization, and in no sense permanent, conclusive or generally significant. Among most savage peoples the division of labor between man and woman is quite different from that among civilized nations. Nearly everywhere it is the women who are the first burden bearers, the first tillers of the soil, the first builders, and the first potters. . . . Presumably the physiological observation of these primitive women would yield results in many respects differing from those of civilized women. But if we limit ourselves to psycho-sexual phenomena within the limits of European civilization, we must bear in mind one fact of the utmost importance in many ways, namely, the relatively greater degree of individual differentiation. It is a distinguishing peculiarity of man that his sexual bent varies according to the individual and is not uniform, as among the animals. . . . Among human races it is only among the most primitive that the sexes are divided into comparatively homogeneous groups.”—ROSA MAYREDER: *A Survey of the Woman Problem*.

TOTA FEMINA OVARIUM EST.

“Woman is woman only through her genital glands: all the peculiarities of her body and mind, of her nutrition and nervous activity, the tender delicacy and roundness of the limbs, with the peculiar enlargement of the pelvis, the development of the breasts when the voice has attained its fullness, the beautiful head of hair, together with the scarce perceptible down on the rest of the skin, and then, in addition to all this, the depth of feeling, truth of intuition, gentleness, devotion and faithfulness—in short, everything which we admire and honor in woman as truly womanly, is merely a dependence of the ovary.”—VIRCHOW: *Das Weib und die Zelle*.

[Virchow was right as far as he went. But he did not go far enough. Now, we say woman is woman because of her endocrine glands, and not because of her ovaries only.—W. J. R.]

FEMININE MASCULINITY.

"...The sex vices of women have become those of men; our culture is predominantly romantic and feminine, educating the man to be the tender mate of the woman, not the woman to be the strong, masculine companion of the man. Where mannishness cannot be eradicated, it must come to be regarded as undesirable and exceptional, and degenerate into sheer brutality; and inasmuch as men have become women, what are women to do, crowded out of their natural sphere by this sexual exodus?...What remains to those women who either are unable to have children or desire none, but to conquer the field which men have deserted in order to take possession of that domain which formerly belonged to them?"—OTTO LUDWIG: *Shakespeare Studien*.

FEMININITY.

Rosa Mayreder (*A Survey of the Woman Problem*) points to racial differences to demonstrate the extent to which the idea of femininity is influenced by formal considerations. For example, among Latin women the specifically feminine qualities are much more marked than among their northern sisters. This goes so far that the womankind of certain districts of North Germany, where the prevailing type is lean, sinewy and big-boned, and of a serious and untractable nature, are often reproached by Frenchmen and by South Germans, with the saying that they are "not women at all"—although the men of their own race consider them worthy representatives of femininity. The writer believes that the difference between a Parisienne and one of these North German women is perhaps greater than between the latter and men of small, trim build and gentle, gay, amiable nature, such, for example, as are not infrequently found in the Austrian army.

NEW FEATURES IN PROSTITUTION.

Dr. H. M. Wilson points to certain changes in the aspect and character of prostitution, and declares that the number of large sporting establishments has greatly diminished of late years. ("The Prostitute," in "*Human Derelicts*." Edited by Dr. T. N. Kelynak.) Even where these institutions were countenanced by the police, the women and their clients show a growing dislike for these houses. They are being replaced by assignation houses where appointments are made, by telephone or otherwise. If in the modern world the brothel-keeper is tending to disappear, another

figure, no less sinister, is coming into increasing prominence. This is the *souteneur*, who lives on the immoral earnings of his wife or his concubine. In some cases the woman has selected him because she likes to have such an ally—part lover, part protector, and part tyrant. In other cases the man compels his wife or mistress to earn money in this way. In either case, the *souteneur*, or pimp, represents a lawless and dangerous element in the population. Another feature in modern prostitution is the increasing youth of the women; this is said to be noticeable in all countries.—[With this point we entirely disagree. In former years young girls of 10 to 14 were often sacrificed to the Moloch prostitution. Now, one finds such young prostitutes but very seldom.]

AGAINST STATE REGULATION OF MARRIAGE.

As early as 1792, the state regulation of marriage was condemned by Wilhelm von Humboldt, in his essay "On the Limitation of the Functions of the State." He declares: "A union so closely allied with the very nature of the respective individuals must be attended with the most hurtful consequences when the State attempts to regulate it by law, or, through the force of its institutions, to make it repose on anything save simple inclination." To Humboldt the radical error lies in the fact that the law commands, whereas such a relation cannot mould itself according to external arrangements, but depends wholly on inclination, and wherever coercion or guidance comes into collision with inclination, they divert it still further from the proper path. Humboldt says that the State should not only loosen the bonds and leave ampler freedom to the citizen, but that it should entirely withdraw its active solicitude from the institution of marriage and should leave it wholly to the free choice of the individuals. "Experience frequently convinces us that just where law has imposed no fetters, morality most surely binds; the idea of external coercion is one entirely foreign to an institution which, like marriage, reposes only on inclination and inward sense of duty; and the results of such coercive institutions do not at all correspond to the intentions in which they originate."